Quran – Classification based on Aleatori Materialism, and such Iliyatoria Formalism of the Quran (Modern, after Zhanji and Love period of Mohammad, the Fall and Paradise a simple comparison of Fall as true Paradise)
By Shomit Sirohi

I. Nominal Prophet

Imagine the following classification in Arabic, Urdu and Farsi, and even Hebrew which is read with Islam –

I. Allah is a poem of God, (lower than women, but higher in letters)
II. Women as highest and principle of the highest Infinite (but ordinary in their own lives without nominalism)
III. People as equal and collective (ordinary)
IV. Intellectuals as higher and ordinary but not highest (Bourgeois Parents, theologians, Philosophers and scientists, even Jewish Zionism)

II. The Religion after Mohammad

I. God as Khuda, or Irfan, or Iffat (Highest and in fact Infinite and All Knowing or some such belief in Infinite as God)
II. Women as ordinary (equal to collective)
III. Intellectuals as lowest (too much of a fanciful affair with science or refutationism)
IV. People as equal but also ordinary not revolutionary but irrelevant, or collective in ritual life only.
V. Individual as part of collective – religious.

III. Following the two in Poems

I. Sirohi visits a Messianic corner to smoke cigarettes with women.
II. Mohammad followers go for Namaz.

The formal difference is conservative or in fact a broken vessel in Judaism, which is finally the abstract meaning of a long broken history of slave revolts which are also love stories and such failures and impasses of revolution or daily letters, which then is Messianised in Hebrew letters as a redemptive faith of “Jewish Israel” which is supposed to be Iran, India and Lebanon, even Jordan, with a small nominal Pakistan.

Instead it is just the Universal time being maintained – in Qurafats which are for normal dishes – Sirohi finds Haleem and Nahari.

Dishes then are mixed up and form Paradisical dishes – which Sirohi cooks each day for his following bourgeoisie and women.

Tehzeeb is followed by Sirohi.

Nazar, as well.

Irtiqa is to feel cold, and correct.

Firaqi is to be stylish and quiescent about choices.

The religion follows all things instead as the same ordinary love of God.